2: Ray E-5 (1928-1930) 1932 Southeast Salish
Sanpoil

Coast system of classes and preferences. And the Sanpoil ideal of pacifism was utterly foreign to the central theme of Plains life, the exhibition of bravery in warfare.

THE YEARLY CYCLE

Life began anew for the Sanpoil with the coming of each spring. After the enforced extreme inactivity of the winter months the first signs of spring were occasion for rejoicing. Moreover, fresh food would soon again be available to replace the winter diet of dried products broken only by an occasional meal of venison. The underground houses were deserted at the first opportunity. Temporary camps were established nearby for the sake of a change in surroundings and fresher air. This transfer of residence was usually made during the month called skən'umən, "time that the buttercups bloom," which corresponds roughly to March. The new quarters were occupied for two or three weeks during which time the men gathered shell fish and hunted fowl and rabbits. At the same time the women were digging the few early edible roots which had appeared on the warm sandy hillsides near the river, and were gathering prickly pears, which were eagerly eaten after the spines had been burned off and they had been roasted. At this time those who had spent the winter away from home returned one by one to their own villages.

During the early part of the following month, kəpɪctltɪ'n, "time that the leaves come out," there was a general removal from the Columbia to the root digging grounds on the plains south of the river. Before leaving, the winter mat houses were dismantled and all goods which were not to be transported were cached in trees or on elevated racks and platforms. Village groups did not move in a body across the river but bands formed of four or five families each and journeyed to their favorite spots. Each band before leaving notified the chief of its intended destination. The largest group usually went with the chief.

The root digging activities opened with the celebration of the first roots ceremony at which the first products of the ground were ceremonially eaten. For the women the ensuing period was one of industrious labor. A whole year's supply of roots had to be gathered and dried. It was necessary to move camp often in order to be near fresh fields. This was a considerable task in itself even though the mats for the conical shelters were fairly light and the hut designed to be erected quickly. The men did not assist in this work. Indeed, the man's life at this time was as leisurely as his wife's was arduous. He occasionally hunted rabbits and antelope but spent much of the time lolling about camp gossiping or gambling with other men. His time of intense activity, the summer fishing season, was yet to come.

The old and ill and crippled remained during this time at the winter camps on the river along with a few able bodied persons to care for them. The extensive travelling during root digging made it impractical to take the incapacitated along. When the travellers returned home with their products they were shared with those who had had to remain.

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224 281 476 around the mouth and in front of the ears, terminating at the forehead. This made it possible to tear the skin as a whole from the flesh. The tail was not cut off. The meat was cut in thin slices of a few pounds each, convenient for drying.

The meat and horns of deer killed by members of a party were always divided evenly. The hides, on the other hand, belonged to the individuals who killed the animals. But if one hunter, for instance, had several hides, and another none, the lucky one ordinarily gave his less fortunate fellow one or two.

224 251 Meat was always dried at the hunting camp. For this purpose flat grids of willow withes, raised four or four and a half feet above the ground, were constructed. The area of the grids was made sufficient to hold the amount of meat that was to be dried; the poles were spaced four to six inches apart. Underneath the whole of each grid a slow fire of willow was built and kept alive until the meat was thoroughly dried or virtually cooked. This required twenty-four to forty-eight hours. Fissures were cut in the slices of meat to present a larger drying surface. During the process the slices were turned often. Bones, as well, were placed on the drying rack so that the fragments of flesh adhering to them might be dried and removed. Afterwards the bones were wrapped in old tule mats and [825] placed in the branches of trees. If this consideration were not accorded their remains the animals would resent it and disappear from the country. The racks described above were used principally for venison and bear meat. When only a small amount of meat was to be dried a hemispherical structure of bowed willows, resembling a crude sweat lodge frame, was used. With either type of rack a screen was built to break the wind when it was strong, so that the fires might burn evenly.

On rare occasions meat was sun dried in the manner of salmon. This method could only be used in summer, when the sun was very hot. However, the layers of intestinal fat from large game were regularly sun dried, then rolled up for storage.

An emergency vessel for boiling venison at the hunting camp was made by digging a small pit in the ground and lining it with deer skin.

252 888 The hoofs, muscles of the lower legs, head and lungs of deer were dried and kept separate from the rest of the meat. On the return to the winter village the wife of the leader of the hunt prepared a feast by boiling these parts, and all the old men, and possibly the old women of the village were invited to come and take part. The observance of this custom was obligatory. If it were omitted the leader would fail in all future hunting ventures, and would become the victim of all manner of ill luck. If any young person ate of these parts of the deer he soon became crippled.

177 251 415 Dried meat, other than that of the bear, was stored in tule bags in much the same manner as salmon.[18] Also, parfleches were used for this purpose, but perhaps only recently. The Sanpoil do not seem to have had the parfleche anciently, probably not prior to the acquisition of the horse. In fact, fragmentary evidence favors the assumption that the parfleche came to the Sanpoil as a part of the culture complex connected with the horse.[19]

[18] See page 76.
[19] See page 117

THE INDIVIDUAL LIFE CYCLE

By MAY MANDELBAUM

THE LIFE CYCLE

851 A baby born among the Sinkaietk had no
852 real social position. His mother remained in seclusion in the special lodge in which she had given birth to him, and none but women touched him. After some days he was brought forth to be welcomed and blessed by the community, represented on this occasion by a small group of the old people. Then, strapped on his cradle board, he accompanied his mother as she resumed her routine tasks. Not until he was a year or more old was he given real social status. Then a feast was [553] held in his honor and he was given one of the family ancestral names.

855 For a few years his life was very easy. He was trained to keep out of danger, and to respond politely to adults and their requests, but he had no responsibilities and few duties, and was free to spend most of his time in play with the other children of the village.

857 As he grew older he was made to assume
861 further duties, and a somewhat more formal education was begun. The boy learned to hunt and to fight; the girl assisted in root-digging and berry-picking. In the evening the children heard the folk tales, and the moral lectures given particularly for them by the old people. From the major part of [881] the religious life they were definitely excluded until the series of rites which took place at puberty.

883 After puberty, childish pursuits abandoned, the adolescent spent his time learning techniques and preparing to take on
885 adult functions. After some years spent thus it was time for marriage, which was rather [591] unceremonious. Then the couple went to live at either parental home. Life continued in much the same fashion as before, the boy sharing the masculine pursuits of the group, the girl busy with food-getting and cooking. [843] The wife's pregnancy placed herself and her husband under many restrictions and tabus for the sake of the child, but a short time after its birth the old routine was reestablished.

554 When "powers" for special aptitudes came back to the adult at the winter dance, social differentiation for the individual really began. This brought about some differences in position, which meant, however, only purely individual prestige.

888 With increasing age came change in po-
761 sition, less active roles being played by the elders. Finally came desertion or loss of the spirit guardian, and with it, death.

343 To return to Cecile's description: Dur-
461 ing the summer women's activities, as berry-
512 ing, digging food, preparing skins, and so forth, made such a place unnecessary. While they erected the house collectively any woman who was visiting might make use of it. Here they spent the greater part of the day weaving baskets and sacks, making buckets and the like, leaving in the evening only when it was time to prepare the evening meal, the principal meal of the day. Each one had her regular place in the house where she kept her materials. This house was called snēi'mEn, "place to weave."

343 In this connection it must be noted
857 that Suszen described a somewhat similar
868 house for girls, but this was mentioned by no other informant and Dave explicitly denied its existence. The girls' house (ūlakī'm) was evidently a small underground lodge, and as such, found only in the permanent settlements. Here the girls went through the day, being instructed by some old woman in the making of bags, baskets, beadwork, mats, and all the other women's manufactures. Girls first went when seven to nine years old and continued until they had learned everything. "It was just like school. They would have no time for learning after they were married." Girls were thus kept from running off with boys and learned what was useful. Attendance was irregular, depending upon what work awaited them at home. Some girls slept there. The house was usually near a berry patch so the girls could get something to eat. There was nothing comparable for boys.

593 Life in a typical camp, that of the Timentwa's, as Mr. Post observed it while living there, deserves description in full:

Fathers and sons seem to go around with each other a great deal. They travel together, go for a stroll together, and sit together in larger groups. They seem never to misunderstand one another. The father would not often ask his son to do anything; both seemed to see what was to be done and thereupon do it in equal degree. This applies equally to small boys. They were rarely given orders; practically never created a
•[888] disturbance or were a nuisance. Yet no formal respect was paid to older people.

578 Harsh words and unkindness appeared to be absent: no personal jokes or sly digs. There was great tolerance on the very few occasions when it was needed.

264 At table they were not ceremonious. One never hesitated to take the last piece on a platter even if by so doing his neighbor would get none. No one suffered from too little to eat, but he might not get any of his favorite dish. There was no complaint in such a case, nor any sign of disappointment.

There was no regular place for each person while they were eating, not even for the head of the family, except that the mother